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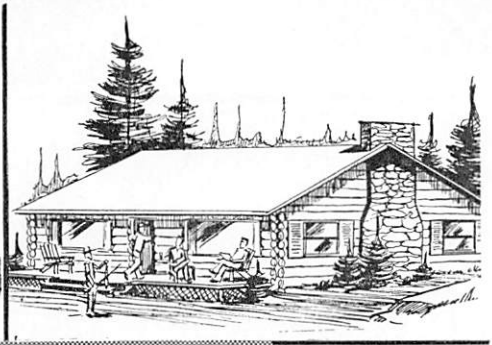

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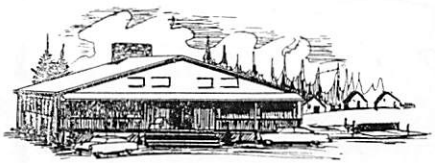

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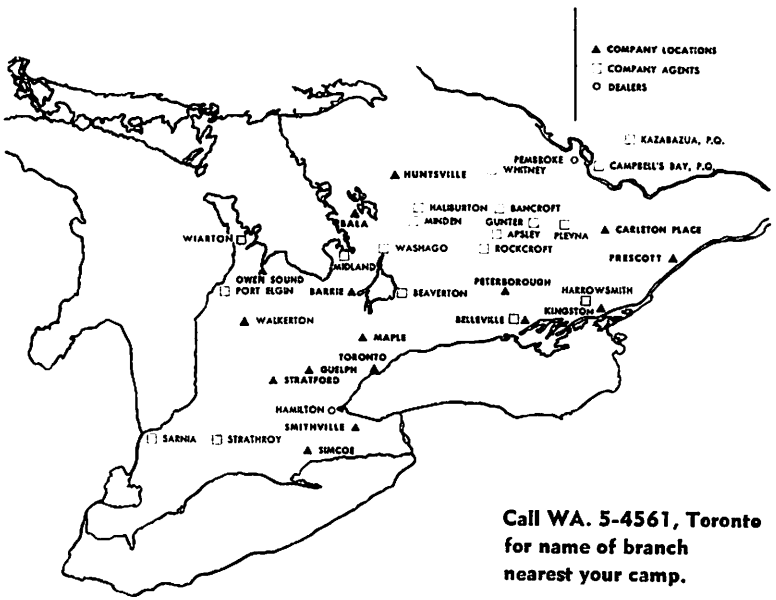

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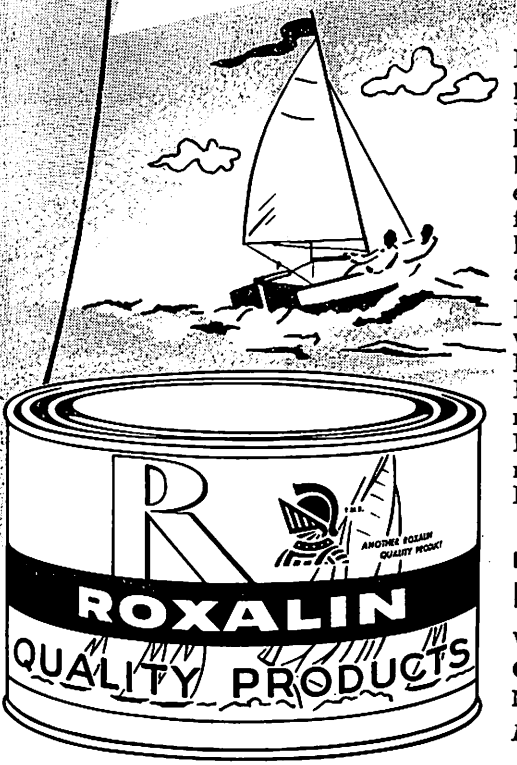

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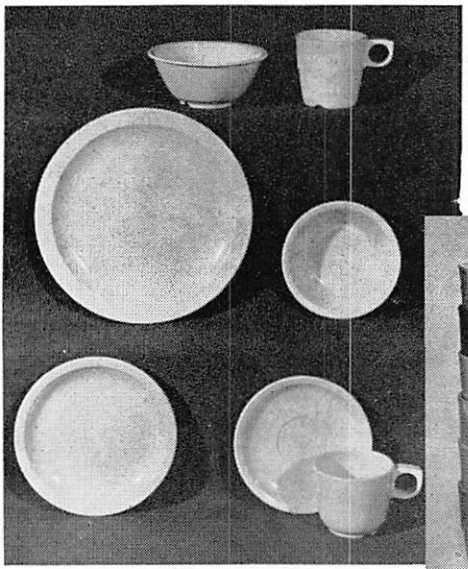

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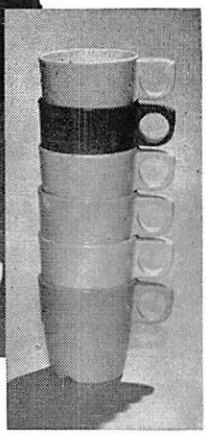

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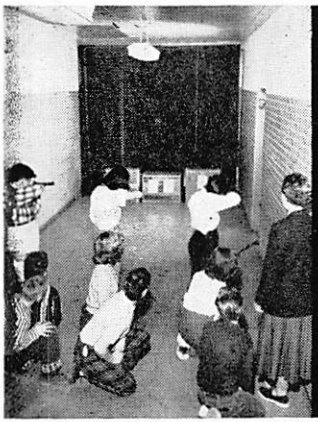

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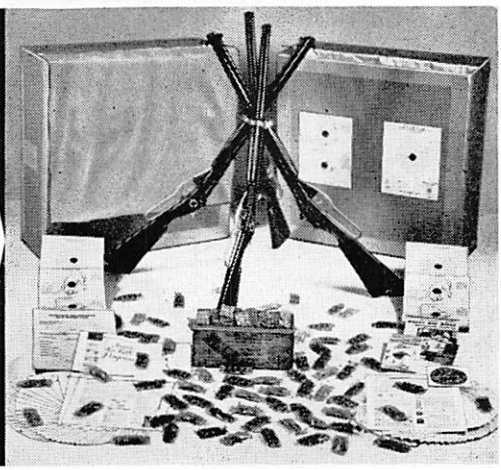

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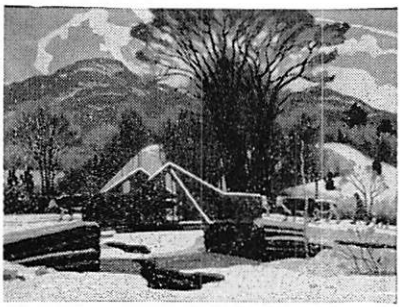

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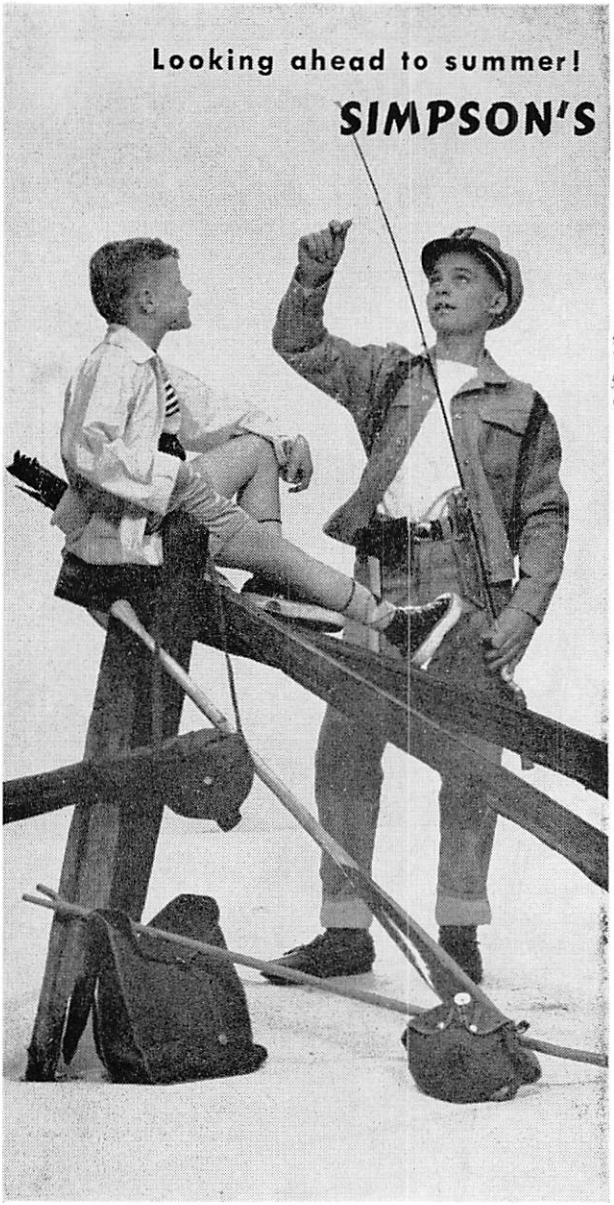

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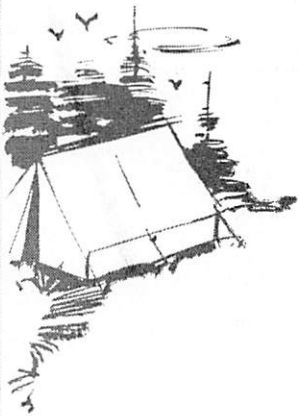

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CANADIAN CAMPING

Vol. 11 APRIL, 1959 No. 3

CONTENTS

Editorial	R. H. Perry	115
The Shorter Term Camp	F. M. VanWagner	116
We Have a Unique Camp	D. E. Allan	117
The Search for Leaders	Martin Gold	118
The Meaning of Handcraft	Anne Parke	121
Indian Council Programme	Jack Eastaugh	123
Retarded Scouts' Camp		125
Spring Vistas	F. M. VanWagner	126
Report From Madras	C. E. Hendry	129
Menus and Recipes	R. Carruthers	130
Will These Interest Your Campers?	G. C. Toner	142
Septic Tank Operation	John E. Dean	147
For Your Camp Library		150
Low-Cost Swimming Pool		154

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EDITORIAL

A FOURTH TERM

R. H. Perry
Director, Camp Kawabi

Back in 1929 the Camping twins, Messrs. Dimock and Hendry, authors of "Camping and Character" stated that one of the major current tendencies of camping is the shift from a recreational to an educational function.

This statement was made nearly thirty years ago so it would be reasonable to assume that the shift has taken place and that Camping is now a wholly educational activity. But is this so? How many Summer Camps regard themselves as educational units, or consider that they are engaged in an educational activity?

I think everyone would agree that there is a difference between Schooling and Camping and that while Camping may be an "educational function", the two activities have little in common, except that both are concerned with the growth and development of children.

Education is largely a matter of academics, with books, mental exercises and examinations. Camping has to do with living out of doors and the activities associated with this type of life. There is quite a difference between teaching a boy to swim and teaching him Latin. The one is physical, the other mental. Schooling takes place indoors and it is, or should be, hard work. It is not always a joyful experience for the youngster and he has little choice in what he does, and furthermore, he has to stay at it.

Camping on the other hand is fun and everything is made attractive. The school principal gets his pupils whether he wants them or not, but the Camp Director goes all out to fill his Camp, assuring everyone that there is nothing quite so wonderful as his Camp X. School is routine and the word "discipline" keeps popping up. Camp provides variety, and control is hidden by the magic words "positive suggestion".

The point we are trying to make is that School and Camp are different, but this does not mean Camping is less important. If we could accept this, Summer Camping might attain the status of a Fourth Term in the year's development of the child.

As persons interested in Camping and Children, our approach to the needs of Campers and their development might be more dedicated if we would accept the Fourth Term idea and work toward better staff, better training and greater usefulness.

—●

A NOTE ABOUT . . .

THE SHORTER CAMP TERM

F. M. Van Wagner, Director,
Camp Nominingue, Labelle Co., Quebec.

This is a brief appraisal of a situation for which we are not responsible and which was first viewed with disapproval.

Twenty-five to thirty years ago, at least 80% of the campers attending our boys' private camps, were enrolled for the full eight-week term. We believed that this was the desirable period for a boy to attend camp, and did everything we could to encourage the practice. However, over the years a definite change has taken place. It is now the exception rather than the rule for campers to spend the full eight weeks at camp. A half season, or four weeks, has become accepted as the normal camping period.

Why has this change taken place? We are not sure that we know, but it is probable that the answer is not a simple one. If parents were asked, we know many would say that they want their sons to have camping experience at an organized camp, but they also want them to spend some part of the summer vacation with the family, and especially during the father's vacation, so that the whole family may be together.

With this practice we find ourselves in complete agreement and cannot honestly argue against it, even though it presents us with a difficult problem. For boys to spend approximately half of their summer vacation at camp and the remainder with their families, we believe is in their best interests and it is a situation we must accept.

What, then, are some of the effects of this changed situation to which we are referring? The first problem with which we are faced is that more parents wish their sons to attend camp for the first, rather than the second half period. The resulting imbalance between the first and second half enrolment is, for very obvious reasons, not a happy situation for any camp.

We believe that as far as a boy's camping experience is concerned, there is no choice between the two periods. This statement has been made to parents repeatedly, with little effect. More applications are still received for the first half than for the second half, and we know of nothing we can do to change this uneconomic situation. Fortunately, there are usually a few counsellors who wish to spend only the first half season at camp, and commonly a few more, when their examination results are known, wish to leave before the end of the season. This helps a little, budgetwise.

In past years we found that, while many boys enjoyed the full eight weeks at camp, there were others who tired of camp before the end of the season. We now believe that one of the most desirable results of the shorter period at camp is that camp life never becomes monotonous, and campers are not looking forward to leaving before the end of their scheduled stay. No more do we find a need for special events to promote enthusiasm, raise morale and off-set the effects of monotony. We now realize that one of the most favourable outcomes of this changed situation is a more relaxed, enthusiastic and happy camp throughout the season.

We know that some other private camps have to cope with a similar situation. It would be interesting to know their reactions to it. —●

WE HAVE A UNIQUE CAMP

D. E. Allan, Director, 1955,
Camp Manitou for Boys,
Winnipeg, Manitoba

Twenty-nine years ago, the Rotary Club of Winnipeg, due to depression circumstances in the city, decided to offer a camping experience for needy boys.

A camp site was located approximately fifteen miles from Winnipeg during a winter outing snow-shoe trip. Arrangements were made through the Winnipeg Foundation to secure the land on the Assiniboine River in order to establish the first camp site.

In 1931, the first camping venture was held, with twenty boys attending for a two-week period. The cost per boy averaged $5.00 which was met by the Service Club. Facilities at that time consisted of a marquee tent serving as kitchen and dining area; the boys slept in tents.

The following year brought greater interest in the project, and the Winnipeg Y.M.C.A. was asked to share in the operation by providing the leadership and direction of the venture. Manitou continued to expand and develop, both in terms of its following, purpose and philosophy. Facilities, by this time, had outgrown tents, and boys were now housed in boxcars donated by the railways, and converted into cabins. More ground had been cleared, and a well bored to replace the cumbersome method of transporting water by tank truck. By 1939, seven major Service Clubs in Winnipeg were involved in the Manitou operation; boys from all parts of the city were attending over a now-expanded period of six weeks. Subsidy per boy was now about 50% of the camper cost, in order that the boys from needy families could attend, with many boys being completely subsidized.

On application by letters patent in 1939, Manitou became an incorporated company with the shares being held by the seven service clubs. As the need for low-cost camping on a high level increased, the site was developed from its meagre start of tents and boxcars to the present thirty-four acres which includes three large playing fields, twenty-three permanent buildings for campers and staff, and a large dining hall and kitchen.

Although the cost of camping has increased manyfold, the purpose and philosophy of the Manitou directorate has not varied from its original start. The present operational budget has increased from several hundred dollars in the beginning to presently $13,000 annually with one third of this derived from fees and income; the balance derived from the shareholders.

The Assiniboine River proved unsuitable four years ago for swimming, so plans were made to construct a swimming pool to meet the need. Once again the shareholders rose to the occasion, and donated the necessary funds over and above the regular grants, to build the 88,000 gallon swimming pool.

The camp derives its campers from Red Feather agencies in the Greater Winnipeg Area, Juvenile and Family Court, Children's Aid Society, Family Bureau, Y.M.C.A., Neighbourhood and Settlement Houses, Child Guidance Centres, and so on. These boys are re-

continued on page 158

THE SEARCH FOR LEADERS

Martin Gold
Research Center for Group Dynamics, University of Michigan
New Jersey Federation of YM-YWHA's Camps

Here follows the address of Mr. Gold as it was presented at the Annual Banquet of the Ontario Camping Association Conference, King Edward Hotel, Toronto, on Saturday, March 7, 1959.

Leaders are the dynamic of a camp. They are the motors which set a camp humming. With leadership, the most poorly-equipped camp is a treasure-house of things to do; without leadership, the best-equipped camp can be deadly as a child's rainy Sunday. No wonder camp directors invest so much time, money, energy, and concern in their search for leaders. Fortunately, leadership is a central issue for others than campers who thereby gain some helpful partners in their search.

These partners to whom I refer are social scientists—mainly social psychologists — whose literature includes a mass of more or less rigorous investigations of leadership in an effort to understand it. Hardly a text is published in the field without a chapter on "Leadership", or "Social Power", or "Elites", or "Social Ascendancy", or under some other label by which the phenomenon is known. One such chapter cites no less than one hundred and eleven other separate references. I certainly will not attempt to review this literature here. But I will try to bring the major outlines of this research to terms with the problem of campmen's search for leaders.

For if I have anything to offer to campmen on this subject, it is because I am a campman and a social psychologist as well. I have found a happy coincidence in my two jobs, researching for nine months, camping for three. There is a great deal of research in human relations, accomplished and in progress, which is relevant to organized camping. A significant proportion of it has actually been done in camp settings: research on cabin groups working together, on attitude change at camp, and on the establishment of leadership, to name a few problems. I have found much of it directly relevant to camp organization and programming. Some of my own research got its original impetus from problems I encountered at camp.

One of the first things to strike a reader in the scientific literature on leadership, after its tremendous volume, is the fact that the word "leader" applies to a lot of different types of individuals. I think the same thing is true, and perhaps more so, when campmen discuss leaders. We're not really agreed on what a leader is and this makes it difficult for us to search for leaders together. We're not sure what we're looking for, and it is sometimes doubtful whether we will know a leader when we see one. We are in much the same predicament as Milne's Winnie-the-Pooh and Piglet looking for the

Hefalump, neither having the vaguest notion of what a Hefalump looked like. This image of Pooh and Piglet tramping through the Deep Woods after Hefalump is especially appropriate in connection with our own search for leaders. Because, some of you will remember, Pooh and Piglet eventually realized they were following their own tracks; in effect, looking for themselves.

Suppose we call up our personal images of "the leader", placing him in his characteristic pose and his natural setting. What does he look like?

Does he assume a tall, heroic stance on the lake shore, his campers ranged about him gaped-mouthed as he points to a flight of geese winging into the sun? Do we see a pretty young lady in the glow of firelight, spinning a magic story for her girls? Or is our "leader" an energetic young man in the third base coaching box, masterminding a squeeze bunt for his boys? Is he a skilled discussion leader who, by his intimate grasp of his group's dynamics, knows just when to speak and when to keep silent, so they will decide what he has already in mind? Or is our image one of a counsellor with an arm about the shoulders of one happy child?

These are all appropriate leader images. A social scientist ideally defines which one he has in mind and goes on researching from there. But selecting an image is a somewhat different process for campmen. For any one's own ideal is not a matter for arbitrary definition but depends on the kind of camp he wants to run. Ultimately, his definition of "leader" is a function of his values and the motivations which brought him into camping. When we face the issue squarely, the "leader" is a projection of our values, an image we create ourselves and forthwith go in search of it.

Which brings me to a theme I sound again and again. In our search for leaders, as in every other aspect of camp organization, our first step is always to clarify our value positions. What are we trying to do for campers at camp? What are our criteria for a "successful season?" What do we consider a "good camper?" All of these questions are related to the problem of camp leadership. If we are able to answer them, we clarify our values and, in so doing, describe the leader we want at camp.

Some people approach this value issue as a completely individual affair. "You have your values, I have mine." I find it hard to argue against this approach since I have some knowledge of widely divergent cultures with such disparate values, it is hard to reconcile them. But this individual relativity view of values makes me terribly uncomfortable, especially when I'm thinking about camping. It seems to me all our camps share certain goals, and the attempt to reach these goals generates certain common values which are relevant to camp programme.

There are essentially two main goals in our camping as I see it. One is to help children have fun. Now, fun means in part the high spots of a season, like special treats and trips and events. It also means the wild times, when campers giggle so hysterically they can't stop themselves. But these make icing for a more substantial cake. Fun for a boy or girl, in the sense of the deep satisfaction which makes camp a wonderful place, a place to go back to summer after summer, involves a particular and significant experience. It is an experience in which a child discovers himself as a worthwhile, a respectable individual. He learns he can cope with the world successfully and, beyond even that, that he can create in it.

This self-actualization notion as the essential joy in camping suggests specific standards for camp programme and leadership. It suggests, for example, that programme includes a place for every constructive talent, and that no one skill, be it baseball or basketweaving, is so emphasized and honored as to create categories of elites and inepts among campers. The image of a leader is created which includes an element of curiosity about a wide variety of things and an appreciation for all sorts of efforts. This leader can teach what he knows, and it is hoped he knows a lot; but, equally important, he wants to learn what he doesn't know and isn't ashamed of learning along with or from a child. And this leader maintains behavior standards among campers by means other than force of will, authority, or degradation.

The second goal of camping fits comfortably with the first. It recognizes the obligation a camp owes to the society in which it flourishes and the unique service it can perform for its community. It seems to me a camp should aim to help its campers become better citizens for a democracy. It should provide experiences in which children can weigh alternatives and make decisions, can find themselves in majorities and minorities, can speak and listen, and can discover that the other fellow is just as sure he's right. Camp is a unique setting in which to provide children with these experiences. For nowhere else is the setting so dedicated to children's interests. Camp is the children's world. Decisions are often cut down to their size: whether to hike or play ball, who gets the tennis courts on Tuesday afternoons, what can be done to make a stay in the infirmary less boring.

Camp misses its exceptional opportunity to develop democratic citizenship if it does not key its programme for it. This means campers must be encouraged to participate in programme planning and be given a hand in camp government to the edge of limits set by adult responsibility. These considerations contribute further to the leader image. The ideal becomes a person who need not control situations, but can allow his campers some rein. He is able to point out realities in order to help his campers make sound plans, but he lets them make mistakes they can learn from, too. Democracy for him is not letting campers have his way but helping them decide their own.

I've sketched a value position which leads to a particular description of a leader. But there is an important element of leadership unaccounted for still, which is that a person is not a leader unless someone follows him. That is, whatever values a counsellor might represent, we would not consider him a leader if he did not command the respect of his campers and if he was not able to influence them. We cannot assume that, because a counsellor represents our image of a leader, he represents the campers' images, too. It may be that our values are not shared by the children at all, and that our ideal would not become their leader. For, after all, we can, by making a someone a counsellor, only **nominate** him for leader; in a very real sense, the campers must elect him. C. A. Gibb of the University of Melbourne, and an expert on leadership research, makes an important distinction between **headship** and **leadership:** headship is the position of a person who gets his authority from outisde the group he heads; leadership is granted only by the group itself. A director appoints a counsellor to leadership; the campers will or will not make him leader.

continued on page 135

THE MEANING OF HANDCRAFT

Anne Parke

I have been given the delightful opportunity of writing an article on what the word HANDCRAFT means to me as a layman. With much humility I shall attempt to transfer my enthusiasm, to you!

Before we go any further, I feel I must explain, my training in handcraft is nil, but my experience is varied. Actually one doesn't need professional training in this line to be able to successfully entice your young campers' interest.

Begin with reverting your thoughts to when you were a c h i l d! Your imagination was a free agent. Anything you didn't have in your indian games or cowboy games, you improvised with blankets, string etc. Children today we say have so many advantages over us.... Yes, they have more modern schools, parks, and homes fully equipped with beautiful living rooms for the adults and a large tidy playroom for the youngsters. But banish the soul who dares to leave a mess behind, or even begin to create one. The playroom must stay the way it originally was pictured when Mom and Dad first saw it in the Better Homes Magazine.

Now, at camp you have these children away from home, with every possible opportunity about you. This is where you can find the meaning of HANDCRAFT. No shiny floors to keep shiny, and all sorts of material at your finger tips. Here you can reach the natural creative instinct in these children. Every one of them has it if you work hard enough to find it. I repeat bring yourself to their level of thinking.

Handcraft has always been to me "something you make from nothing"; in other words something you create from a "nothing", or to be more explicit, from Waste Products. My resources, moneywise, with any group I have ever worked, has been very low. This in itself presented the first challenge. How to keep forty to fifty children busy approximately one hour each day, ten days at a stretch and little or no funds with which to operate?

Begin with the age groups... How many?... How many daily one-hour sessions will you be required to have, so that your sessions don't lag (waiting for the younger child to catch up with the older one). Plan what you are going to accomplish each day; don't make it too much; then you won't be leaving projects unfinished at the end of camp. But in the event that you have a more speedy youngster in the group, have a list of preparations to be made for the next session, that he can do, or even have a simple little project that can be picked up at random. But in any event do not let this child advance ahead of the group, otherwise you will have repercussions on both sides. Be prepared for him, for there is one or more in every group!

Don't give the children something to do that they have done all winter long

in school or church groups — such as sewing stuffed toys, etc. To elaborate more fully: my pet camp project, or material, is papier mache. It can be used in the following articles, and this is only a small part of the list:

Beads—jewellery—Indian Masks — Vases — Animals and puppets.

There isn't a child I have met who didn't enjoy working with papier mache or clay and with their camping clothes on and no one to tell them to watch the floor. What better opportunity! Get into it up to your elbows if you like!

From the above suggestions choose a main project for eveyone — Indian Masks will be finished and painted by the time you have Indian Day at camp (prearranged), they can all be on display). A one-hour session in one day is required to prepare paper and flour and also draw the sketch of what design you are going to make. Always have one sample of every project, that you yourself have made. Therefore you know what can be done, and any difficulties that will arise beforehand.

Having made a sample, you will know approximately how many hours or days it will take for it to dry. Now, then, if you have several short projects such as beads, puppets, decorating balloons, to fill in, when the time comes to paint your major projects — masks or puppets, vases etc. — then they will be attacked with real anticipation and zeal.

Ideas are limitless but to give you a few more to work with:

INDIAN TOM TOM — for Indian Day; made from Ice Cream Cartons, painted with Indian designs.

INDIAN HEADPIECES — corrugated cardboard cut in 1½" strips; smooth side can be decorated with crayons, and the holes will hold feathers found around camp, or previously donated from a nearby farmer. If these cannot be found, then use construction paper and make your own feathers.

Bedding Companies receive much of their goods sewn up in potato sacking. With a little imagination these can be transformed into Tee Pees sewn with string and large eye'd needles. Indian Signs can be painted on.

Perhaps the camp leaders would like to have a play.... you'd be surprised what effects can be produced for scenery by using large cardboard cartons (lots of these at a camp) and tempra paints.

For another fill-in suggestion, weaving can be done quite cheaply using crepe paper. With empty spools, cut your crepe paper as it comes in the package ¼" to ½" wide; twist the end piece and thread through hole in spool, pull through, continue until all the paper is through, this gives the crepe paper the affect of Raffia at a fraction of the cost of the real Raffia. Cut circles of cardboard and use these for weaving cards. Bobby pins can be used instead of needles.

Branches of trees (dead ones) can be used in scenery, and blossoms can be added with crepe paper, hairpins or light weight wire.

Vases can be made with old pickle jars, covered with papier mache. Paint on design when dry.

Balloons..... make carboard feet; construction paper cut-out for ears, eyes, hair, nose, etc., stick on with little hinges of scotch tape. This of course is one idea that presents a fair outlay of expense. Try to avoid this! But if you

continued on page 157

AN INDIAN COUNCIL PROGRAMME

In response to the many requests for Mr. Jack Estaugh's material, we are pleased to reprint this article . . .

On occasion, camping people have been heard to remark. "I'd like to have an Indian programme but I don't think I could ever get into the part of being the chief at a Council Ring." It is my conviction that anyone who can work successfully with children, can achieve success with an Indian Lore programme. It means reaching to the child's level of interest. It requires that you dress for the part and it asks that you become enchanted. It takes time and experience to feel at home in any make-believe activity; but the campers will be right with anyone who is intent on making a success of the Indian Lore programme. The presence of spectators can be a bit unnerving at first. It is much more comfortable when everyone at the council ring is an "Indian". So for the first two or three councils that you conduct, perhaps you could arrange for spectators to be otherwise occupied.

The chief is the central figure in the Council Ring ceremony and therefore the camp director is often the logical person for this role. There is considerable prestige in being the Chief, and it is sometimes a problem for senior staff to feel comfortable under the leadership of someone else. If this problem can be resolved, there is no reason at all why some other person shouldn't make a specialty of Indian Lore and carry the program. However, the choice of a leader is important. A poorly organized or inadequately rehearsed programme can be most discouraging. And when a programme has failed, it is often difficult to arouse interest and enthusiasm for another try.

If the leader is genuinely interested in Indian Lore and will take the time and trouble to do some research and study, the initial programmes should be moderately successful. Indian Lore is an expanding programme. Given good leadership, it can be built up over the years until it becomes an established tradition in any camp.

The choice of a site for the Council Ring is important. Select an area reasonably remote from any buildings, and develop a path free from obstructions, as it will often be quite dark when your campers return. A flat space some fifty feet in diameter, surrounded by trees will lend enchantment. Atmosphere is very important. Any roots or stones should be removed from the flat space which is going to be used for Indian games and dances.

The Council Ring and the path leading to it lend themselves to development. Find another spot for the ordinary camp fires and weiner roasts. Let nothing interfere with the magic

of the peace pipe, the council fire and the Indian challenges.

To be really effective, the Indian Council Ring needs splashes of colour. Bright red, blue, yellow, rust and black can be displayed in blankets, painted shields, tom toms, totems etc. Feathers are difficult to locate except at Thanksgiving and Christmas when arrangements can be made with turkey raisers. Select the round ended wing feathers as they are best for headdresses. Scraps of coloured felt, pieces of fur, old fedora hats and cow horns from the local abattoir are also useful items to collect. A reasonably good tom tom may be made from a cheese box, and old drum heads are sometimes available from music stores. The chief requires a war bonnet and the medicine man should have a headdress made of horns, fur feathers and streamers. If feathers are plentiful, all staff and campers should wear one or more. Snipped fringes sewn to a pair of khaki slacks, and down the sleeves of a khaki shirt, worn with the tail out, makes an adequate and picturesque costume. As time goes on, it may be possible to acquire beaded buckskin shirts and moccasins. Additional colour may be added by covering the lids from bushel hampers with canvas or brown paper and painting Indian designs or totems on them.

The frequency with which you hold council rings is up to you. If daylight saving prevails in your camp, it is difficult to wait until it is dark to start your programme. The Indian Council is more effective after dark but this is not essential. There is no excuse for the programme to drag. Just as in every activity, there is a limit beyond which interest lags, the best Indian Councils seldom last more than one hour.

Let us assume then that the site is in readiness. The fire is built but not lit. The order of procedure is typed on a small card in case some details escape your memory; and the campers are all eager and curious about the big night.

It is suggested that campers prepare for the Council at their own cabins under the guidance of their counsellors. While there, they should adjust headbands, apply war paint (a water colour paint) and prepare tribal yells. When the tom tom starts to beat, they leave their cabins and proceed in single file to the Council Ring. It is most effective when the camp proceeds in a quiet, orderly fashion, in complete silence from the time they enter the trail leading to the council ring until the ceremonies begin. The chief and his assistants may be seated at the council rock during this assembly period or if they wish, they may enter after everyone is seated. If the latter is done, the camp should stand when the chief and his entourage enter.

Each Council Ring should have a definite pattern and include certain features, always keeping in mind that one hour is the time limit. The time to stop is when the campers want more.

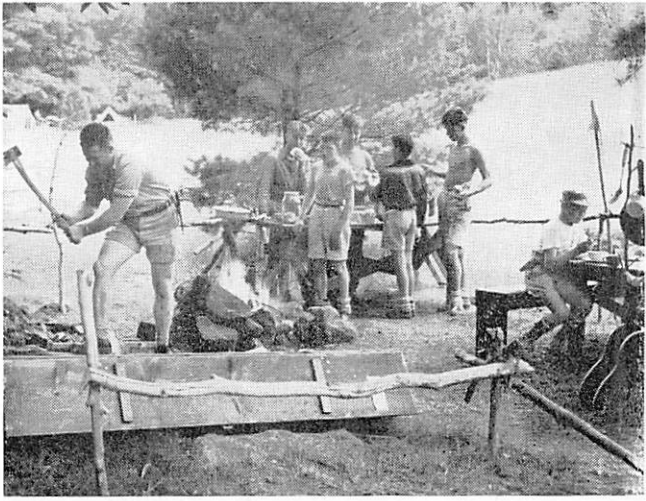
The following is suggested as a standard outline: (1) Fire Lighting and Peace Pipe Ceremony — 5 minutes. (2) Indian Games — 15 minutes. (3) Pageant or stunt — 5 minutes. (4) Rangers Reports — 15 minutes. (5) Closing — Hiawatha's Departure and Omaha Tribal Prayer—20 minutes.

Indian Games are highly successful if a definite procedure for challenging is instituted and maintained throughout. These games should be reserved for use at the Council Ring and each should be introduced by giving it an Indian origin. Even such characters

continued on page 153

HOW RETARDED SCOUTS CAN ENJOY CAMP

From — The Scout Leader
Published by
The Boy Scouts Association



"Scouting is for all boys!" This is not just a slogan or a theory—it's a fact. Across Canada at the end of 1957 there was a total of 31 Scout Groups operating for handicapped boys, the blind, deaf, crippled and mentally retarded. Scouting for the handicapped increased by 20 per cent last year. The adaptability of the Scout programme is perhaps nowhere better demonstrated than when it is used for handicapped boys.

Let us take one example. Dr. Harold Frank, graduate of McGill, Queen's and Toronto universities, a noted medical practioner and psychiatrist is the Superintendent of the Ontario Hospital for the Mentally Retarded at Smiths Falls. Himself a former Scout, Dr. Frank introduced Scouting into his institution as both a recreation and a therapy several years ago. Its phenomenal success at Smiths Falls has been carefully watched by similar institutions in other parts of the country. Today there are Scout Groups operating in nine mental institutions in Canada.

At Smiths Falls, Scouting is a twenty-four-hour-a-day activity. Even in the dormitories and the dining hall the boys are grouped in Patrols and Sixes, and this system is extended to their school work.

Recently Canadian Headquarters' representatives had the opportunity of seeing Scouting for the mentally handicapped in action at a summer camp. At Ottawa's "Opemikon" campsite, seventy-five miles from the capital, a full Troop of Scouts from the Smiths Falls institution held their annual summer camp. Their camping standards — from our observations — would be assessed as much above average.

The Scouts lived in Patrols, cooked their own meals, indulged in ordinary waterfront activities such as swimming and boating, washed their dishes, made gadgets, went hiking and generally followed the same kind of programme as would any other Troop. Some boys even did their first class journey during the camping period.

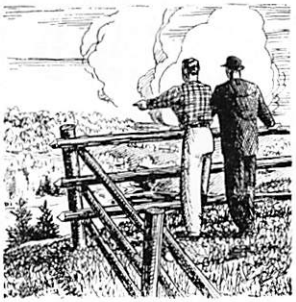
They went further than that. They did a "Good Turn" for the camp—as they had done in the previous year. Their 1958 effort was to clear a large section of the waterfront of brush to make possible an early extension of the beach and swimming area for another one hundred yards.

Later in the summer Wolf Cubs from the same institution also camped at Opemikon, as they had done in 1957. These boys, under capable direction, do their everyday Scouting and their

continued on page 158

SPRING VISTAS

F. M. Van Wagner, President
Canadian Camping Association



Spring has returned and camping season is rapidly approaching. It is with some feelings of regret that we put our skiis away, for they have provided us with a most enjoyable way to keep in touch with our favourite rural haunts during winter week-ends. There is much of interest to be seen along the ski trails, but when the sap begins to run, buds swell and burst, the snowshoe rabbit and ermine change their white coats for brown. We too must adjust to the changing season.

Camp Directors will look forward to the first visit to camp. A quick check to see if any winter damage has occurred, then begins the extensive programme of improvements, repairs and possibly additions that must be completed before the arrival of campers, still many weeks away. During these spring visits to camp, we will see and hear much activity, as all around us nature responds to the eternal call of spring. There is so much of interest at this season it is too bad our campers could not share it with us.

There are many things we would like our campers to gain from their stay at camp. Every camp will have its special objectives and fields of major interest, influenced largely by the interests of the Directors. This I acknowledge to be true in our case. We are most desirous that above all else our campers will develop an interest in, and an appreciation for the things of nature and life in the out-of-doors. One of our society's greatest needs at present, and perhaps even more in the future, is for outdoor recreation in all seasons.

The ability to enjoy the out-of-doors and its many interests and attractions is not inherited, it must be acquired. At present few of our adult citizens are making use of the extensive rural areas available across our country for their recreation. A programme of outdoor education is definitely needed. The realization of this fact is leading many schools in the United States to provide limited camping for all pupils. Certainly the best time to gain the interest and skills essential to our enjoyment of simple outdoor life is during our younger days. Most boys and girls respond readily to such opportunities. Given proper g u i d a n c e, they will quickly learn the fundamentals of good camping and an interest in nature that may result in their becoming life-long outdoor enthusiasts. Nowhere can such training be given as well as in our summer camps.

How often are we told that camp programmes should be built around those activities closely related to our environment? What finer contribution can our camps make than to provide campers with experience that will enable them in later life to return to our parks and forest areas, there to enjoy the beauty, peace and quiet so essential to their physical and mental well-being and so difficult to find elsewhere?

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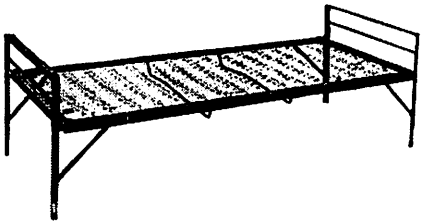

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REPORT FROM MADRAS

On Professor Charles E. Hendry's recent trip to India, he visited Camp Tonakela for the opening ceremony and dedication of the Girls' Convalescent Pavilion, in memory of the late Dr. Hedley S. Dimock.

It was the Chief Minister's first visit to Tonakela.

He spoke, of course, in Tamil which is the language of the Madras area. I could not understand his words, but I understood perfectly the spirit of what he said and so did the score or more of English-speaking guests who with my wife and myself watched the eager faces of the guests from Madras city, and the several hundred campers and villagers from nearby who gathered in the large Council Ring to hear the Chief Minister of Madras State, the Honourable Sri. K. Kamaraj, open the Annual Day of "Friends of Camp Tonakela". The occasion was the unveiling of a tablet on the main pillar of a new convalescent girls' unit at the camp, in memory of one of camping's most respected leaders and one of camp Tonakela's staunchest friends, the late Dr. Hedley S. Dimock.

Girl campers from Avvai Home, an orphanage; boys from the Rainbow Club Free Night School, Perambur; and two groups of campers from the Poonamallee School for the Blind, put on a delightfully entertaining programme of Indian dances, pyramid building and music. In the background, just as I had remembered them before, in ever increasing numbers as they managed to leave their work in the paddy fields and walk the long distance involved, the villagers watched with unimaginable eagerness and with the quiet dignity of peasants who belong unmistakably to the soil upon which they stood.

Before gathering in the large earthen Council Ring, the numerous adult guests were served tea and refreshments by gracious ladies in colorful saris, and the Chief Minister with attendants made the rounds of the camp. He stopped and talked individually with three boys in the convalescent unit, and with villagers; and he asked discerning questions, obviously intent upon getting a genuinely accurate understanding of the operation. He went into the dining hall, inspected the native type kitchens, stood by one of the deep 16 ft. diameter wells — the best in the area — paused to admire the swimming pool (a rarity indeed), and glanced inside one of the many tents being used by the campers.

Along the way they found shade and fragrance from hundreds of trees which had been planted and tended with much care over the past twelve years. The grounds were spotless, the buildings neat and clean, and everywhere hung garlands and decorations made from leaves and native materials which had been gathered and worked into attractive designs and put in place by twenty village youths who worked until 2:30 o'clock in the morning to have everything in perfect readiness.

Here where I sit writing this brief account of the big day, on the porch of Wallace Forgie's cabin, there is an acacia tree whose delicate festive branches bow down to form a huge umbrella at least forty feet in diameter, providing a shaded outdoor seclusion and a kind of serenity one associates with the silence of a sanctuary.

A short time ago we stood under other gracious trees to see forty little

continued on page 132

MENUS AND RECIPES . . . . . .

MISS RUTH CARRUTHERS, in
Department of University Extension Co
care, buying and storing of food. She ha
tions and sources of information on die

Canada's Food Rules
Healthful Eating
How to Plan for your Family

Obtainable free of charge from the Department of Health, Ontario Government, Queen's Park, Toronto.

Supper Dishes — Bulletin 479
120 Tested Recipes
Salads the Year Round

Ontario Department of Agriculture, Queen's Park, Toronto.

Food for Fifty Campers — Recipes — $1.25
Table of Food Values Recommended for use in Canada — $1.00

Obtainable from the Department of Public Printing and Stationery, Ottawa.

100 to Dinner by Middleton, Ransom and Vierin
Good food Makes Good Sense — Elizabeth Chant Robertson
Quantity Cookery — Treat and Richards

Large Quantity Recipes — American Dietetic Association.

Miscellaneous Booklet No. 16.
Camp Food Service Management — Dorothy M. Proud
Food Marketing Leaflet No. 10.
Buying food for Your Camp.
Quantity Recipes to Extend Meat and Poultry — Marion W. Wood.

Obtainable at small charge from Mailing Room, Stone Hall, Cornell University, Ithaca, New York.

. . . . . BOOKLETS AND HINTS

r lecture at the University of Toronto,
se, presented valuable material on the
suggested the following list of publica-
and eating habits.

Pamphlets obtainable free of cost from the source listed.

Campbell's Soup Company, New Toronto, Ontario, Canada.
"Martha Logan" Swift Canadian Co., 1960 St. Clair Ave. W., Toronto.
"Fish Recipes" — Department of Fisheries, Ottawa, Ontario.

Booklets giving number of servings per case and recipes using canned goods from Home Economics Section. American Can Company, New York 17, N.Y.

Milk Recipes and Aids in Menu Planning from Associated Milk Foundation, 86 Charles St. East, Toronto, and Dairy Farmers of Canada, 409 Huron St., Toronto.

"Standardized Quantity Recipes" Evaporated Milk Association, 228 North LaSalle St., Chicago 1, Illinois.

Cheese Dishes — Marketing Service, Department of Agriculture, Ottawa.

Favourite Apple Desserts — Processed Apples Institute, 30 East 40th St., New York 16, N.Y.

"Jello" Recipes—Institutional Foods Department, 44 Eglinton Ave. W., Toronto.

California Prunes Recipes — Prune Advisory Board, 2 Pine Street, San Francisco, California.

Canned Purple Plum Quantity Recipes — Purple Plum Association, 522 Pittack Block, Portland 5, Oregon.

Quaker Surprise Recipes
Quaker Quantity Recipes
Quaker Oats Co., 223 Jackson Blvd., Chicago 7, Illinois.

Material on Coffee Making
Coffee Brewing Institute, 551 Fifth Ave., New York 17, N.Y.

continued from page 129

children from the nearby villages get their special free breakfast. Each morning, like clockwork, they come for this very essential food. Seated on straw mats on the bare ground, they had just begun to sing their morning prayer of thankfulness, the solo part being sung by a bright young boy who seemed to be a key person. This prayer, too, was in Tamil. It was later translated for me:

"The Holy Omnipresent!
Grace us with your presence to bless us
That do not forget Thee in prosperity or poverty.
We praise Thee, we bow down to gain Thy benediction."

The record of service of this impressive demonstration camp and convalescent centre parallels the magnificent quality of the physical plant and the beauty of the natural setting. Over the years some 30,000 boys and girls have camped on these grounds and the earlier site. Last year 6,000 visits for sterile dressings and other medical care were made by villagers to the daily free clinic of the Minor Treatment Centre. With the opening of the pavilion for girls, accommodation is now available for forty convalescents at a time. Some six hundred boys have already benefitted by this important and highly successful programme. Yesterday morning when I visited and spoke at the school for the Blind, the principal pointed out the first girl received in the convalescent unit. She had suffered from Typhoid, and the school was helpless to provide the essential diet, but she is now fully recovered. Although blind, she is about ready to begin her university studies.

In the camp as a kind of mascot (the minimum age is 8 years) is a little lad of five years whose mother died when he himself was in hospital. No one knows his family name, no relatives appeared, and he is completely alone in the world. First as a convalescent and now as a 'permanent resident' at Camp Tonakela, he had discovered that he is not alone. His given name is 'Jararaj' and for his family name, used only as initial in India, he has 'Tonakela'. He is a great favorite and his prospects are bright indeed.

It is not surprising that the Chief Minister was most favorably impressed with Camp Tonakela. In his remarks he acknowledged with real appreciation the contribution made by campers, camp leaders and friends in the United States and Canada. He complimented those in charge on the sound foundations underlying the administration of the camp. Having come in a jeep from the main road, and having seen the poor condition of the winding approach to the camp, he took the initiative in saying that he would see that proper access was made available. He also agreed to have a plaque made for the new unit of the enlarged Minor Treatment Centre which is to be called after him.

Sri. W. R. Gopal Ratnam and his charming and talented wife presided over the Saturday celebrations. Mr. Ratnam is Chairman of the Camp Tonakela Committee, Madras. Other members of the Committee also participated actively. In the background one could discern the fine guiding hand of Wallace Forgie, and the efficient administration of N. Perumal Naidu, the Camp Director. Everyone shared in the day's activities with moving pride.

Greetings were received from the Overseas Fellowship of Campers and Friends of Camp Tonakela, and a letter of good wishes was read from 'Ted' Cavins, representing both the North American Committee and the American Camping Association. Here at Camp Tonakela it became abundantly evident that World Brotherhood is a reality. The East and West are here engaged in friendly and fruitful collaboration. —●

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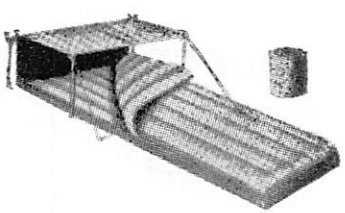

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continued from page 120

In the light of this consideration, what then becomes of our concern for values? Should we put our values aside and search for young people who will become accepted leaders of children? This doesn't seem to me to be a satisfactory approach. We can all think of counsellors who could lead their campers, but in directions we'd rather they did not go. Should we then search for counsellors who will lead campers in directions we want them to go? This is not quite a satisfactory approach either, I think, because this implies we are looking for nothing more than bell cows. It seems to me we are searching for individuals who fundamentally share our values but have ideas of their own too, and who also possess those characteristics which enable them to become leaders of children.

Now I believe we've finally arrived at the point at which most seaches for leaders start: What are the characteristics of people which make them leaders? What are those mysterious qualities which place a few individuals above the mass of followers? The voluminous research on leadership has mainly aimed at the answer to this very question. The answer we get has become increasingly clear: there are none you can count on. This may be disappointing for those who have been looking for such help in their search for leaders. But scientific findings lead to this discouraging conclusion. Gibb, in his summary of leadership research writes ". . . studies of the personalities of leaders have failed to find any consistent pattern of traits which characterize leaders." And Professors Cartwright and Zander, in their standard text, **Group Dynamics**, conclude, "On the whole, the attempt to discover the traits that distinguish leaders from nonleaders has been disappointing."

The pressure of evidence has forced social psychologists to give up the Great Man theory of leadership. We have begun to look elsewhere besides to the individual for the factors which generate leadership. It has proved fruitful to think in terms of critical combinations of personal characteristics with the demands of the leadership situation. The right characteristics in the right time and right place add up to leadership. A simple example: we would not expect the leader of a den of thieves to be elected chairman of, say, a ministerial conference. Some fruitful results have developed from research which began this **situational theory** of leadership.

Some research of my own, for example, shows that elementary school classmates who represent the values the children hold are more apt to become peer group leaders. But different groups of children have different values and would choose different leaders. For the seven-year old girls in the study, it was important that a leader not fight very much; but seven-year old boys could accept a fighter as their leader. And it was important to twelve-year old boys and girls that boy leaders be good at games, but girls didn't have to be.

We also have some research findings on what adolescent boys and girls expect of adult leaders. Here too, the requirements of boys and girls differ. Over 2,000 boys and 2,000 girls in a nationwide sample were asked what a scoutmaster or a girl scout leader should be like. Greatest agreement among the boys was that a leader should have technical skills, know how to do things; 40% gave that answer. But only 25% of the girls thought this was a necessary characteristic of leaders; 76% of the girls thought that personal characteristics of affection, consideration, and such were more im-

portant. Only 34% of the boys mentioned these things in their image of leaders.

But among adolescent boys taken by themselves there are differences in leader ideals. For example, most fourteen-year old boys expect a leader to organize and initiate activities. But most sixteen-year olds reject this kind of leader, looking for one who will be available to help them when they need help, but otherwise letting them run their own show. It is clear that one leader image will not do for all leadership situations.

So our search for leaders becomes very complicated indeed. It seems we have two alternatives: either we hire counsellors to go with particular groups of children, or we hire people with unlimited potentialities, so they can fit any situation they encounter. The second alternative is appalling; we despair of finding many of that breed. But the first is not so bad. In fact, it has certain attractive features.

Picking counsellors to go with certain groups of campers means that, facing an applicant for a job, we do not ask, "Is he the type I want?" but rather, "Where in my camp would this fellow fit?" We break out of our stereotyped image of the leader and think in terms of types of leaders for different jobs around camp. Suddenly we find many more applicants are potentially good counsellors. I'm convinced that, with this orientation, about 80% of the people who apply for camping jobs are good risks. The fellow who seemed a little shy, and admitted he wasn't much of an athlete, might, on our impression of his sensitivity to people, become an excellent counsellor for our little boys. The young lady who wasn't very "campy" but skilled in modern dance and quite attractive in a sophisticated sort of way might be perfect for our senior girls.

In order to apply this "situational selection" approach to hiring successfully, we should know what kinds of leaders our campers will accept. In part, our experience tells us which counsellors are likely to be appropriate with which children. But how many of us have thought actually to ask the campers themselves? It might be illuminating, and fun too, to hold bull sessions with campers on "What kind of counsellors would you like to have?" If we do this without threatening their present counsellor's feelings of adequacy, he too can learn something about being a better leader. Campers of all ages can respond to the question, I'm sure.

But further, it seems to me that the problem of our search for leaders has a third alternative solution, one which is apt to be the most profitable. Granting that our search is for people who will fit into particular situations and become leaders, and assuming that about 80% of applicants could be used, we certainly cannot expect that many will be perfect fits. That is, we must think in terms of hiring raw material, whom we teach on the job to be leaders. This is probably my most important point. We must be prepared to train.

Training is, after all, the real pay-off and the constructive element of supervision. Not patrolling camp to see if counsellors are at the waterfront, and not pounding at rules and regulations at individual and group carpet sessions. Good supervision helps a counsellor do the best job he's capable of, by helping him use his unfolding experiences to improve his performance. We help him tailor himself for the job he faces. We help him acquire the skills he needs; we help him develop the sensitivity to

campers he needs; we help him maximize the potential he has for earning a leadership position.

Research on the qualities of successful scoutmasters demonstrates that the best of them consider their primary function to be training, training assistant scoutmasters, and training patrol leaders to carry on with their boys. Leaders with this orientation did not find large troops a burden. Rather they wanted more scouts and more assistants to whom they could give the benefit of their experience.

Well, then, if our search is for raw material we can train, how do we know good raw material when we see it? I've spoken already about some of the characteristics of good raw material when I sketched the leader image to which my camping values lead; he fundamentally shares my values; he's widely curious; and he's sensitive to others' interests and feelings. I think I can add to this description of good raw material now. If we look ahead to training people, we should be looking for people who have a good chance of learning. This means, first, that an applicant is motivated to do a good job with children; he wants to be a good counsellor. Second, he doesn't think he knows it all; it is a positive sign for us if he is a little unsure about whether he will be a good counsellor. If an applicant is under the impression he will have everything under control, I suspect he will not be very open to learning experiences.

How do we get information to evaluate an applicant as raw material? Unfortunately, our sources of information are scarce indeed, which should set us to thinking seriously about how to get maximum use out of them. Essentially, we have just two ways to get to know an applicant: through recommendations of others and through a personal interview. You'll note, I do not count the application blank he fills out as a source of information. My feeling is that this form is useful only as a basis for interviewing.

The personal interview can be a wonderful source of information if we use it skillfully. But I fear a lot of us use an interview to sell our camps to applicants and learn little about them except their ability to nod appreciatively. How do we discover an applicant during an interview?

Well, first, I think we ask him to fill out an application blank, before he gets a chance to learn, by talking with us, what kind of answers we want. The application asks him for: 1) a description of himself, in terms of age, height, weight, health, and so forth; 2) his current occupational status, as a student or what, and where; 3) all his occupational history, not only his camping or related jobs; 4) other relevant, non-occupational experiences, including experience as a camper; 5) an inventory of his skills (the familiar check list which often indicates degree of skills); 6) and an inventory of his interests, in terms of hobbies, extracurricular activities at school, and so forth. Specialized camps might want to include certain other questions, but I think these I've mentioned are basic.

After we look over the application for a few minutes to get some notion of what the applicant is like, we begin an interview. And I think, with all the information we may already have, it is still wise to begin with a request like, "Well, tell me something about yourself." We start completely open like that to let the interviewer tell us what he thinks is important about himself. This gives us some insight into what his values are. If a fellow starts by reeling off the important fraternity and campus positions he holds, I learn

that he's a "Big Wheel" and he wants me to know it. If he starts with the large salaries he's made over the past few years, I am warned in advance about the major issues involved in my hiring him. If he starts with his feelings about how camp experience fits in with the career he's set his sights on, I learn something about his perspective on jobs I may have open and where he might fit best.

The most important thing about beginning an interview, though, is that the interviewer is listening and the applicant is talking, and talking about himself. No description of camp is given at this point, no pictures of the sailboat fleet on the lake tantalize him. The director and his camp are still unknown for the applicant.

Next comes a question less open than the first, but still open: "What have you got to offer boys and girls at camp? What do you think you can do for them?" Again we get at the applicant's values: We might learn if he is skill-oriented or personality-oriented; we might get a better picture of which of his skills he values; we might learn what he thinks camping is all about. After approaches like these, I think we begin probing about specific items on the application blank. Age, for example: "May I see some proofs of your age?" This becomes more than an age test; it is a character test as well.

We might go down the list of camps the applicant has worked at and asked simply, "Why aren't you going back?"

We might test his knowledge of activities he says he can lead, by asking him "How often have you been horseback riding this last year?" . . . "Which saddle do you prefer?" and so forth.

We might test his degree of interest in something, by probing, "What photographic equipment do you presently own?"

In such ways as these we test the strength and depth of the information on the application form. While it is essential for the applicant to know about our camp, we save that for later. When we begin to tell him about ourselves, we may again use the interview situation to probe for the interviewee's values and his notions about camping. For we begin with a remark like, "Well, I know something about you now. I think you should know about our camp. Why don't we begin with your questions. What do you want to know?"

What does the applicant ask?

"How much do you pay counsellors?"

"Are there girls (or boys) at camp too, or at least nearby?"

"What kind of children come to your camp?"

"Do you have a camp theater?"

What do his questions tell us about him?

Before the interview is over we should make certain that the applicant knows enough about us to make an intelligent decision. He should know what our camp is like, what our values are, what his job might be, what our personnel practices are, how our salary scale runs, etc. When he's satisfied and we're satisfied, the interview is over.

We could spend hours on the appraisal interview alone. I've tried to indicate what I think a valuable one is like. Let's go on now to discuss recommendations for a few moments. For the most part, I'm afraid they consist of broad generalities hinting at vague personal qualities. Often they come from people who are really in no position to evaluate the applicant's potentialities as a camp counsellor. We can take steps to improve the letters of recommendation we get, first by telling the applicant specifically whom we

continued on page 140

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continued from page 138

want letters from, and second, by specifying the kind of information we want.

During the course of the appraisal interview, we discover the applicant's previous camping or other job experience. I suggest we pick those which seem, for their relevance, the best sources or evaluations and ask for letters from these employers. If the applicant thinks others are more appropriate for some reason, he may supplement our list, but not substitute.

We're wise to provide sources of information with standard forms. We get more, better, and comparable information that way. We should tell our sources what kind of job the applicant is being considered for to help them get some context for their evaluations. Then we should ask for a clear description of the job or role the applicant filled for them: was he a junior counsellor, a waterfront specialist, a student in a lecture course of 300? This helps us place evaluations in context. The standard form then asks questions which get at dimensions of counsellor material important to us, as determined by our leader images.

It seems to me camp directors owe it to each other to be as honest and complete as possible in exchanging letters of recommendation. Sometimes it's hard to remember a counsellor, especially if he was on the staff more than a year ago. We can improve our exchange of information if we keep a file of counsellor evaluations. These evaluations should resemble the standard forms requesting information which I've mentioned, covering the same dimenisons. They should be filled out by the counsellor's immediate camp supervisor and checked by his director.

Now, we should have no compunction about sharing these evaluations with our colleagues. They represent, after all, the most valuable source of information we have on counsellor potential. It seems to me these evaluations serve another important function, too. They are important to the training we do. An evaluation form should be familiar to a counsellor from the beginning of camp, perhaps from the appraisal interview itself. It sets the goals for which a counsellor shoots; it makes clear the aim of in-service training; it exposes the criteria by which he will be re-hired or not.

This evaluation should be a shared thing. The counsellor should discuss it while it is being filled out. He should have the opportunity to comment upon it, adding to it if he wishes. Ideally, an evaluation should not be filed unless it bears the counsellor's signature, testifying that, with his additions if necessary, the evaluation reflects the job he did. If we are to share evaluations with other camp directors, a counsellor's knowledge of it and chance to rectify it is an ethical must. Further, we can then feel more comfortable sharing it with other campmen. And we must not overlook its importance as a training tool, central to the process of supervision.

But I can't go into training and supervision at this point. This is a whole other aspect of camp organization for which we haven't time now. This is the place for summarizing.

I've suggested that we take certain steps in our search for leaders. First, we should get a clear image of our object. His image grows out of our self-conscious concern with our own values, which help shape the image. We must also find out from our campers what they want in leadership, for their values also shape the leader image.

Second, we must recognize that there are, within the limits of our values, many leader types, so we should consider applicants with all our programme and campers in mind, trying to fit different people into different spots.

Third, we must maximize the information we gather about an applicant by working to improve our letters of recommendation and our personal interview techniques.

And fourth, we must expect to discover mainly raw materials rather than polished counsellors. We must train. We must put at least as much effort as we put in the search for leaders into the creation of leaders.

—●

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By G. C. Toner

THE MONARCH BUTTERFLY

Recently, the Brodie Club of the Royal Ontario Museum at Toronto, had as its guest speaker Dr. Fred A. Urquhart, Director of the Division of Zoology and Palaeontology of the Royal Ontario Museum. His subject was the migrations of the Monarch butterfly. Dr. Urquhart has had many years of experience with these insects, and the Brodie Club lecture was a brief summary of the natural history of one of our most familiar butterflies.

The life history of the Monarch starts when the female lays a single egg on the leaf of a small milkweed. Several hundred eggs may be laid by each female but only a single egg is deposited on each leaf by the same female though others may lay their eggs on the same leaf. When the caterpillar hatches in several days it is very small, hardly thicker than a pin and only a fraction of an inch in length. Its first meal is usually the eggshell from which it hatched.

The larva grows quickly on its diet of milkweed leaves, shedding its skin as it outgrows it, until at the end of a week or so it is as long and stout as a man's little finger. It is dressed in a green skin with bars of black and white and occassional spots of gold, familiar

to many people as the "milkweed worm". As it reaches the end of the larval period it must find a place where it will be undisturbed throughout the next stage, its life as a pupa.

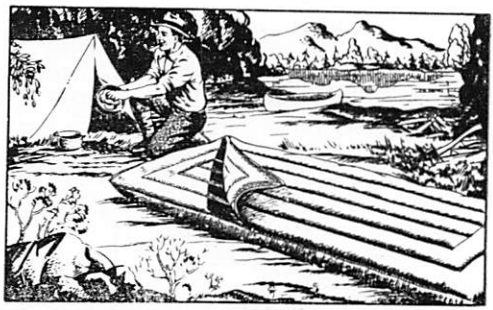
The pupal stage is the transformation of the larva into the adult butterfly. Metamorphosis, the name given to the change, means that every organ, even the form of the larva, changes to conform with the shape of the adult insect. As well, sufficient fat must be stored in the adult body to last it through its life. body to last it through its life.

The fat storage of the Monarch is considerable for it must last till the migration is completed. The fat only needs water, as supplied by the nectar sipped from flowers to supply the adult with energy to fly immense distances on its migrations.

The migration of this butterfly may be unique among insects. Dr. Urquhart has served as the focal point of many co-operators who are engaged in studying the movements of the creature. Briefly, the migration is as follows. Part of it is only conjecture but so much is known that the unknown may be guessed by the informed ones.

In early September the adult butterflies gather together and in small groups and singly set out for the south. Large bodies of water are skirted; at Toronto the movement is west and south to get around Lake Ontario, and the insects move at a fair pace towards their goal. When the temperature drops at night the butterflies cling to the branches and the leaves of certain trees that seem to be suitable for roosting and overnight stay.

Day after day the insects travel south. Thunderstorms, winds that force them



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out over large lakes and cold fronts that kill millions of the migrants, all take their toll. But the survivors, and they are many, for untold millions started the trek, disappear into Mexico. In the spring they return though no proof of this has been discovered.

Dr. Urquhart marks the butterflies with a paper label glued to the wing. Both label and the glue used are specially prepared, very light and very tough. The marking party must be afield early to catch the insects when they are still numb from the early morning chill. The tree where the butterflies are resting is shaken and they fall into a prepared net. The net is emptied into a large carton and in this they are transported to a screened porch. Here, they can be tagged at leisure.

Returns have not been plentiful. Butterflies are not scanned like birds and many of the returns have been made by children whose sharp eyes have noted the tag. Spring returns are particularly scanty but Dr. Urquhart hopes in time to build a knowledge of the migration throughout the year.

MARTEN

The decision of Lands and Forests to transfer live marten seems to me to be very wise. The more breeding colonies that are established the better will be the chances of survival. Marten are found in the Bancroft area to a very limited extent. Every year or two one will be caught and they have all been taken in the wild country towards Algonquin Park and northwest of Bancroft.

Live marten, or sable lured into traps with strawberry and raspberry jam and fish, have just been transferred from Algonquin Park to a new home in the Lindsay district in the eastern part of the Province — a first for that area. Live-trapping has been used for some years by the Ontario Department of Lands and Forests to expand beaver population in deficient areas.

Live-trapping marten calls for imagination and ingenuity, Fish and Wildlife Division officals explain. Traps, collapsible for easy carrying, are set along waterways 75 to 100 feet from the water's edge in dense, dark and mixed heavy timber. Fish is hung just behind the trap pan; jam is placed on the pan. Jam and cod liver oil also can be used. The cod liver oil draws the marten to the trap and the jam entices him in, a spring closing a door behind him. Traps are covered with sticks and brush and made to resemble a hollow log.

Traps must be inspected daily because marten are high strung, nervous animals and if left more than one night in the trap are usually found dead in the morning. Special holding pens are used to keep them in captivity until transfer and release in new homes. In the interim, dog food is substituted for their natural food.

"To assess the success of marten restocking and transplanting, each animal released has a numbered metal tag inserted in one ear and a number tattooed on the other," conservation officers say.

It is hoped that the transplanted marten will form the nucleus for eventual successful trapping of this valuable little fur-bearer in the Lindsay area. The restocking programme is to be continuous over the next few years, Lands and Forests officials say.

Marten, or sable, is an abnormal weasel about two-thirds the size of a

house cat, with soft, lustruos pelage, broad rounded ears, long lithe body, short legs provided with sharp claws, and a noticeably bushy tail. Colouration generally is yellowish brown, richer and dark above the throat. The chest is conspicuously lighter, being orange or ochracious buff. There is a marked seasonal difference in colour. The summer pelage is darker, thin and harsh, but becomes soft and heavier in winter.

The little animals originally were distributed all over Ontario. But, through relentless trapping, they have disappeared from most of their former range. Algonquin Park and the Chapleau Crown Game Preserve are, in fact, two of their last main strongholds.

Principal foods during the summer are mice, squirrels, chipmunks and berries. The habits of marten are little known, due largely to the habitat it occupies. In recent years, however, the Department's Research Division has produced much information on the species. It retreats before the advance of civilization, yet is of an inquisitive and curious nature, thus falls easy prey to traps. It is agile and equally at home in the trees or on the ground.

Mating occurs in late July or August, but development is arrested for several months. The three to five young are born in late April or early May after a gestation period of 31 to 33 weeks. At birth the young are blind, helpless and covered with fine yellowish hairs. The eyes do not open until the youngsters are nearly six weeks old. Adult weight is attained in about three months when the females weigh approximately 1.6 pounds and the males 2.5.

The nest is made in some rotten snap, hollow trees or den. Due to its small size, the marten is able to utilize the holes made by the big pileated woodpecker.

In such retreats, a nest of leaves is prepared and here the marten spends the greater part of the day in sleep, emerging at night to hunt. It is often active also in the day, however. Its colour and general physiognomy suggests a small fox, particularly so when the marten is seen on the ground.

The species is easily trapped, even during periods of heavy snow. The fine quality of its fur and the price it commands have caused a great reduction in its numbers. Lumber operations also have dealt it a severe blow, because much of the territory which was formerly occupied by marten has now been destroyed. Marten prefer a mixed forest of mature timber with balsam and a sprinkling of cedar, with a generally good dense canopy of conifers and hardwoods as habitat.

TRANSPLANTING SEEDLINGS

Although the transplanting of natural tree seedlings for ornamental purposes should be attempted only in the spring and fall, specifically May or October, this is the time of year when we have time to plan, time to read and learn instructions, to gather our How-To material, and save pitfalls during the busy season.

Unfortunately, foresters of the Lands and Forests Departments tell us, many tranpslanted seedlings never grow, many brought in from the country are never planted, they just sit and die. These experts have jotted down a few tips for camp gardeners and trees-men. Perhaps success will be yours if you can profit by experience, and the camp grounds can take on new beauty with new trees.

A spade or shovel should be used to dig . . . never pull . . . the seedling; take as much soil as possible with the roots.

continued next page

It is generally true that the smaller the tree, the better the chance of success in transplanting.

Pack the lump of soil tightly into a container to keep the earth from rattling off the roots and to cut down evaporation of moisture.

Plant the seedling in its permanent location as soon as possible.

The lump of soil adhering to the roots should be firmly pressed into the planting hole with the heel to exclude air pockets.

Water the trees frequently until they are well established.

It is inevitable that the root system of the larger transplants will be disturbed and its ability to absorb moisture and nutrients decreased proportionately. To compensate for the reduced root efficiency it is advisable to reduce the leaf area, as much as 50%. The wide branches could be shortened or, if this will spoil the form of the tree, break off some of the buds along the twigs. The main stem of the tree should be left intact to preserve the inherent beauty of the species.

By following these steps, experts say, the precentage of transplanted trees that grows will be greatly increased and the necessity for repeated planting will be eliminated.

Evergreens are frequently used as low ornamentals on lawns or for planting to hide building foundations. Deciduous trees serve best for shade and to provide background for the building site. Of these, basswood, soft maple, elm and white birch are the most common.

Lands and Forests officers warn prospective planters: "Before you remove trees from any property, you should obtain permission from the owner. Though it will be many years before they have monetary value as timber, these small seedlings have a real value as an immature crop." —●

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THEORY OF SEPTIC TANK OPERATION

John E. Dean

Increased emphasis on sanitation and health in the summer camp make it essential that owners and directors have a better working knowledge of sewage disposal. It is hoped that the following information will be of help in this respect.

As the greatest problems lie in the operation of septic tanks, we will concentrate on them. The septic tank is nothing more or less than a receptacle into which sewage can be ejected and left for a certain length of time in order that a bacterial agent may break the sewage down to some degree. It should be free of sun-light and oxygen. Septic tanks are generally designed to provide a working capacity for a known number of persons. Thus, their size can vary greatly, depending on the job they will be expected to do and the number of persons who will be expected to use them.

It is advisable to contact the local health unit when contemplating the installation or modification of sanitary systems or sewage disposal systems. The health unit will provide you, not only with the latest information and by-laws, but will inspect the work to ensure that it has been done properly.

One of the greatest misconceptions involving the operation of septic tanks is the belief that septic tanks complete-

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ly do away with all solid matter. This can be disproved quite easily. Assume that all matter, both liquid and solid, which flows into the tank is immediately subjected to a burning process. No one will dispute that an ash will remain as the end product. How then can it be expected that a less efficient process, such as an anearobic bacterial process, will completely eliminate all solids? The residue left from the bacteria will be many times gerater than that left from the burning process.

Another factor involved is that septic tanks are no longer used merely as septic tanks. They were originally designed merely for the disposal of sewage. These days many foreign materials must be permitted entry into the septic tank as a matter of modern day convenience and sanitation. The bacteria upon which the septic tank depends for its efficiency will not attack many of these materials, so that they remain almost entirely as solids. In the same vein, chemicals are known to retard, if not prevent the bacteria from growing. This of course would mean that the sewage waste itself would remain almost in its original state. Such are some of the abuses affecting the efficient operation of a septic tank. Let us now see what actually happens from the scientific point of view.

As we have said, bacteria are responsible for the chemical and physical changes which occur inside a septic tank. The anearobic bacteria actually attack and digest sewage, producing a minute but nevertheless solid residue. This residue is certainly less than original bulk of the material but is nevertheless a residue and remains as such everafter, building up on the bottom of the tank. This residue is called sludge.

Another process concurrent with the production of sludge is the creation of a scum. When the bacteria have lived their short life span out, they float to the surface where, together with greases, soaps and other buoyant materials, they form a scum. This scum may be many feet in thickness in certain instances and with the consistency of loam. As with any bacterial action, heat is produced which will in most instances prevent the septic tank from freezing in moderately cold weather.

During the process of putrefaction (breaking down of sewage by the bacteria) a very powerful and dangerous gas is produced called methane. Methane is easily ignited and can asphyxiate persons subjected to it. Generally, septic tanks are vented, either with a breather attached to the septic tank or by means of a vent stack installed through the roof of the building to carry away offensive odors.

The scum and sludge accumulations eventually reach a point where one of two things may occur. Firstly, the scum may become so heavy that it may either impede or stop the flow of waste products from discharging into the septic tank. The drain subsequently fills with liquids causing the lowest fixture to over-flow. The second, more costly and least noticed problem which might arise is that the sludge may over-flow into the tile-bed, eventually sealing it off. This may result in either the plumbing backing up or water seeping up through the ground over the tile or septic tank area.

These two above problems can be easily remedied by systematic cleaning of the septic tank. A competent septic tank company can gauge the proper pumping period required in any instance to protect campers from inconvenience. This operation should be done either in the Fall or late Spring.

Periodic cleaning contracts or emergency service may be obtained from most conscientious firms in this business.

Most people who utilize septic tanks have probably asked "what can I put into my septic tank to help it along?" It was suggested above that the bacteria responsible for the action are believed to emanate from the body. Thus, in a new tank or one that has just been cleaned, the action will begin automatically, provided the liquid medium in the septic tank is one which will stimulate bacterial growth. This growth will be retarded by a liquid medium consisting of too great an alkaline content. Soaps, greases, etc. may cause this condition to arise and should be avoided in over-abundance (as should the over-indulgence of acids). Generally speaking, the greater the alkaline content of the tank, the less the bacterial action. To over-come this alkalinity, the addition of commercial septic tank conditioners is advisable. Caution should be observed when using these chemicals, as they will burn skin, clothes and other materials.

Many people prescribe the use of yeast, but from all available reports, particularly those from the United States, yeast does not make the septic tank operate any more efficiently. It should be remembered that if the tank is in an alkaline state no amount of artificial starters, however great, will aid digestion — it must be neutralized and brought back to a slightly acidic state.

If there are any problems or questions which we have not had time to discuss in this brief article, please send them to The Editor, Canadian Camping Magazine, or the author, and an answer will be forthcoming in later editions of Canadian Camping.

—●

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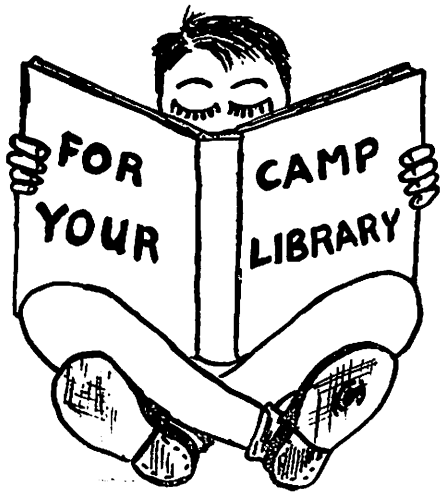

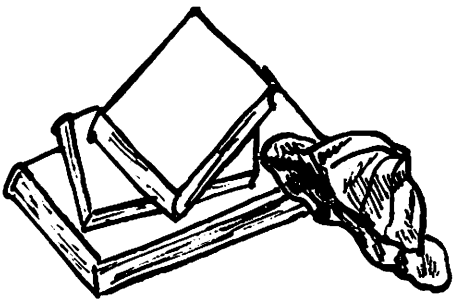

By Dorothy M. Douglas

Many of us have known and used Rafter Crafter books for a good many years, but for the sake of new camp directors, we publish this list of available material which will help considerably in the making of a successful summer programme at camp:

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H. Rathwell

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An excellent and indispensable song book for camp and concert. (35¢)

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A recent letter from our kind friend, Mr. John P. Kidd, Executive Director of the Canadian Citizenship Council, Ottawa, brought the following comment and suggestion:

"In browsing through the February issue of Canadian Camping — this is a wonderful little magazine and it seems to be getting more interesting with every issue—the thought occured to me that a number of the camps would have both as staff and as campers a number of recently or relatively recently arrived immigrants.

I don't know whether I have sent you a copy of New Roots in Canadian Soil, but in any case I am enclosing one. It is an attempt to explain the complex processes of adjustment of immigrants to Canadians; it might just be of some help to camp leaders."

An excellent publication such as this goes into great detail about the background, the work, the social adjustments, the potentials, the status of these people who are joining us by the thousands. It can surely help us as we help them.

Order through The Canadian Citizenship Council, 180 Bay Street, Ottawa, Ontario. (50¢)

WORSHIP WAYS FOR CAMP

Clarice Bowman

When our objectives as camp staff move from the tangible to the intangibles and reach Spiritual Values, we all are a little uncomfortable. There is so much that we would like to do; the problem of how to do it effectively is ever with us. Clarice Bowman in Worship Ways for Camp has attempted to deal with part of this problem, and so she deserves a special "Thank You". Her book should be on every camp bookshelf, for she offers both method and material which would be useful for **all** camps.

The book begins with a section on Worship, and then it branches into two separate divisions: Young Campers, and Juniors and Young Teens. In very readable language full of stimulating ideas (your counsellors would find it very helpful), she explains the needs and interests of these two groups, and how it affects their "worship". Then she also includes two very suitable anthologies of materials. The selections are up-to-date, closely connected with camp life and experiences, in meaningful language for the age groups, and include prayers, poems, and short, short stories.

Certain camps would wish to supplement this with their own church materials, but I doubt that many anthologies would be so carefully prepared or so usable. G. R. Welch & Co., Toronto. $3.

SERVICES FOR THE OPEN

Mattoon and Bragdon

Services for the Open is an old standby.... I couldn't do without it. It is more formal, more traditional in its selection of materials, but it contains such a variety of truly beautiful poetry, meditations and prayers suitable for special days, every day, all kinds of weather and all kinds of experiences related to camp. It always provides more than enough for all occasions. It does not include any theory, but does contain suitable hymns with music. G. R. Welch & Co., Toronto. $2.50.

M Govan

WORTH IT ALL

My face is burned,
My skin has peeled,
My hair is bleached and dry.
My legs are bruised,
My arms are scratched,
My breath comes with a sigh.
My weight's gone up,
My appetite
Is sharper than a knife.
I'll have to start
To take off pounds
When back to normal life.
But when I think
Of morning watch
And evening vesper song,
Of chattering girls
In happy games,
My aches and pains are gone.
To help one girl
Draw nearer God,
And start the upward trail,
Brings me reward
For all the work
That days at camp entail.

Edna F. Grant,
20 Gerrard St. East, Toronto, Ont.

continued from page 124

as Pat and Mike become Indian braves scouting in the woods, each intent on scalping the other. Enthusiasm runs high during the Indian games and campers and staff alike will let off steam. The games should never drag. The best time to stop them and go on with the rest of the programme is when interest is high.

The pageant or stunt should be prepared in advance by some cabin group. Such things as Indian dances; Indian stories or plays; blood brothers; weaving rush mats; naming the tribes; visiting an Indian Burial Ground etc., are suitable for this part of the programme. The chief introduces the event and everyone sits back to watch.

Ranger Reporting is an audience activity just like the Indian Games. The chief sets the stage by commenting on the redman's ability to observe detail. A standard procedure can be taught whereby the campers relate interesting things they have observed around the camp or on the trail. Often a story concerning birds can be turned into a fascinating period on nature lore; especially if the chief is quick to seize the opportunity to question the narrator regarding details of size, habitat, plumage and so on. The fifteen minutes assigned to this section slips quickly by.

By now, the fire has burned low and night is upon us. We have participated in games as Indians; we have indicated our prowess as orators and now is the time for the chief to bring the council to a successful close and leave that lasting impression. Hiawatha, that wise and brave chief of long ago is at the end of his journey. His faithful chieftains mourn his departure

continued next page

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as he moves off into the blackness of night with a song on his lips. Once he has gone and the mourners depart, the chief wants to know if there are any braves ready to take his place. Several young whelps respond and fail the test of walking on fire. Finally, one youngster succeeds and qualifies to step into the shoes of the departed Hiawatha. The chief warns him that the first test is an easy one; now he must take his hunting knife and depart to live alone in the woods. When night comes he may build a small fire for his all night vigil. During the dark night, he will be frightened many times by the unknown. Wild eyes will surround his small campfire and he will be tempted to grab his hunting knife to disperse the intruders. That is when he must refrain and prove that he has the Great Spirit. That is when he must stand alone and sing the song which we shall teach him. Here the chief leads in the singing of the Omaha Tribal Prayer.

The young man leaves the silent Council Ring and presently a small fire is seen at the top of the cliff. A young Indian brave stands, and with his hands stretched overhead he sings the Indian words which mean, "Father a Needy One Stands Before Thee, I Who Pray am He". The chief says quietly "Know we that our Council is ended". The ring quietly empties as the camp retires in single file to bed.

The Indian Council Ring can be developed slowly and surely over the years. Convincing leadership is the key and only after conducting a number of ceremonies will you begin to develop confidence and feel the emotional appeal of the redman.

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The pool is emptied, cleaned and refilled before camp opens. During camping, water is added to replace what is lost in back-washing the filter. At the end of camping the pool is left full, and it remains filled until the end of June. This keeps the winter frost out of the walls and floor. The pool has been through eight winters without frost damage and this has kept the cost of construction within the narrow limits of a camping budget.

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continued from page 122

found a talented child in your group, a few of these could be made for the last camp meal, portraying the counsellors etc.

PAPIER-MACHE

Tear up several sheets of newspapers into small pieces like snow-flakes. Place in a large bowl. Add enough water to saturate paper. Knead paper with hands as if kneading dough. After paper is thoroughly kneaded and still damp, add flour. Continuing kneading until pulp is entirely mixed and pasty.

To make paste — 1 cup flour, 4 cups cold water (oil of cloves, few drops, to keep paste longer) mix flour and water well, let stand until flour is dissolved about 20 minutes. Cook mixture over low heat until transparent, stirring constantly. Remove from fire and place in a covered jar.

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Rub sheet of typewriter paper with small amount of pure lard. Use just enough lard to make the paper look transparent. Hold greased side of paper over a candle flame until paper is smoked black with a heavy velvet-like appearance. Place leaf, vein-side down, on the smoked surface. Cover with a clean sheet of paper. Rub carefully with fingertips. Make certain entire leaf is covered with the black smudge smoke. Remove leaf. Place it, vein-side down, on clean sheet of paper cover with another sheet of paper. Rub with fingertips to transfer leaf pattern on sheet for final print. These prints are permanent and will completely show the delicate texture and vein formation of the leaves.

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continued from page 117

ferred to the camp as needing the change of environment and atmosphere in order to raise their goals and sites. There is no discrimination as to colour, race, creed or financial status. Manitou is now looked upon as a necessary agency for needy boys by many organizations in the city.

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Tilleys Ltd. 127
Vaunclair Purveyors Ltd. 133
Vermont Accident Insurance Co..... 134
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continued from page 125

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